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higher wages and better conditions of employment, mutual insurance, protection against arbitrary discipline, and increased facility in securing employment, are mentioned. (2) The characteristics of the workers play an important rôle. The unskilled cannot or will not pay dues, consider the future or produce the requisite leadership. Women, negroes and immigrants offer their own difficulties, to make no mention of office workers. (3) The powerful trust or employers' association may or may not be a hindrance to unionism. It depends on the willingness or ability to use its great force. Unfortunately economic self-interest and the rule of the stronger have been given almost free play. The small business and the nature of the trade offer problems also. Finally, (4) general economic conditions and public opinion play their part. The business cycle makes itself felt, the concentration of population is a factor, and the sympathy of the so-called public helps or retards.

The merit of the work consists in its inclusiveness, its definiteness and most of all in its intelligent and detailed consideration of the significant factors in this vital topic. One may criticize it in general, however, for lacking a very intimate, and most personal understanding of the situation, the study is the result of a weighing of factors by one who is on the outside; interviews and a bibliography supply what years of first hand contact alone can truly give. The difficulties of organizing the workers in trustified plants are somewhat glossed over at the end, for example, by a plea to the unions to conduct themselves more properly and win the approval of the public. Until the shoe pinches the so-called public hardly bothers in such matters. Furthermore, attention is confined to the work of the American Federation of Labor and hardly any mention is made of the heroic if somewhat unsuccessful efforts of the Industrial Workers of the World to arouse the "lumpen—proletariat," however doubtful the expediency of some of the devices used. The study, it should be said before closing, is one of the best in the splendid series.

NATHAN FINE.

FATE AND FREE WILL. BY Ardaser Sorabjee N. Wadia. London and Toronto: J. M. Dent & Sons, 1915. Pp. xii, 190.

Gifted with a clear mind and clear style, Mr. Wadia stands in the first rank of those Indians who have expressed themselves in English. Last year he published some remarkable political and

social studies about India; now he has written out an account of his private faith. He is a Determinist and he prefaces his confession by a survey of Determinists and believers in Free Will through the centuries, a survey that evinces knowledge and power of arrangement, though it is a little out of place in so short and so personal a book. More valuable are the scraps he tells us about his own development—his discovery (some of us cannot make it) of Harmony and Eternity in the stars, his irritation (all of us have shared it) when his father said to him as a boy, "You would not have failed if you had only tried a little harder." The parent *qua* parent is apt to uphold Free Will, *qua* politician or *qua* employee he may acquiesce in Fate, and one may remark in passing that most of us do in practice vacillate between these two beliefs, just as we vacillate between belief and disbelief in immortality. Mr. Wadia, whose own mind is of a scholarly quality, scarcely realizes our vacillation and expects us to reply "Yes" or "No" to his powers when we can only stammer "It depends upon what I am doing." Like most psychologists he lacks insight into human nature, and this is perhaps the chief flaw in his equipment.

When he dicusses which of the two beliefs we *ought* to hold—and it is of course his main theme—he stands on firmer ground. His words are impressive and passionately represent his convictions. He believes with Saint Augustine that the will is an executive not an originative force, and that it is as absurd to speak of "Free-will" as of "Free-emotion," or "Free-memory," all being alike faculties of the mind; that all our actions were fore-ordained, not indeed by God, in whom he disbelieves, but by the iron laws of Nature, and that they generate not in our consciousness, but in the vast and unexplored world of the subconscious. When that world is explored and its laws understood we shall be able to foretell the future, and already are better equipped to face the present than is the Voluntarist, because we realize that we are being used by a power greater than our own. But Mr. Wadia does not dwell on the rewards of Determinism—rewards which most Determinists have indeed been unable to grasp. He is satisfied with his creed, as men of vigorous temperament are apt to be, yet he holds it not for the satisfaction, but because it is the only creed that facts, as he apprehends them, permit. Sincerely desirous of truth, he is not to be silenced by any considerations of expediency.

"I know the danger of the doctrine I am discussing, but I know the greater danger of the other doctrine that would stifle enquiry on the pretense of its dangerous consequences to religion and morality. But Philosophy can no more accept the unreasonable demands of religion and morality than she can reject the just demands of atheism and immorality."

Welcome at all times, such an assertion is most valuable now, when men are tempted by the external crisis to establish an auto censorship over their own thoughts. Mr. Wadia has produced a stimulating and valuable book. His philosophy can only be criticised by the professional philosopher. But he also addresses the general public, and, as a member of it, the present reviewer would applaud the sincerity and the courage with which he writes and would indicate the robust and slightly imperceptive temperament from which that courage springs.

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#### SHORTER NOTICES.

**THE FREE MAN AND THE SOLDIER.** By Ralph Barton Perry. New York: Charles Scribner's Sons, 1916. Pp. ix, 237. Price, \$1.40 net.

"The Free Man and the Soldier" is a collection of twelve essays, ten of them reprinted from the periodical press, all bearing more or less upon the war. The divergencies in content and in treatment are enormous, however; indeed they provide a series of shocks for any reader unprepared by foreknowledge of the great versatility of Professor Perry's mind. Thus a couple of magazine articles pleading for military preparedness (in 1916) written in brilliant journalese are followed by an essay—the solidest in the book—in which Professor Perry digs deep into philosophy for the sources of German cultural intolerance. This is succeeded by an amusing skit on the life of the Plattsburg "Rookie"—written from actual experience. There follows a quartet of war essays, including Professor Perry's much discussed answers to Bertrand Russell's still more famous articles in *The Atlantic* and *THE INTERNATIONAL JOURNAL OF ETHICS*. The book is concluded with a group of papers with comparatively little bearing on the problems of the war in which the author philosophizes about "Harvard individualism," liberal education, the "useless virtue" of rationality, and the feminist movement.

The only unfortunate essay in the collection is the preface. There Professor Perry imputes to the book as a whole a seriousness of purpose and a regard for "the whole truth" which are conspicuously lacking in the more ardently pro-preparedness and pro-Entente articles. In this regard the contrast between Bertrand Russell and Professor Perry is by no means favorable to Professor Perry. Bertrand Russell's position is based on a profound distrust not of the ideas behind the slogans of the Allies but of the sincerity with which those slogans are uttered by the men who control